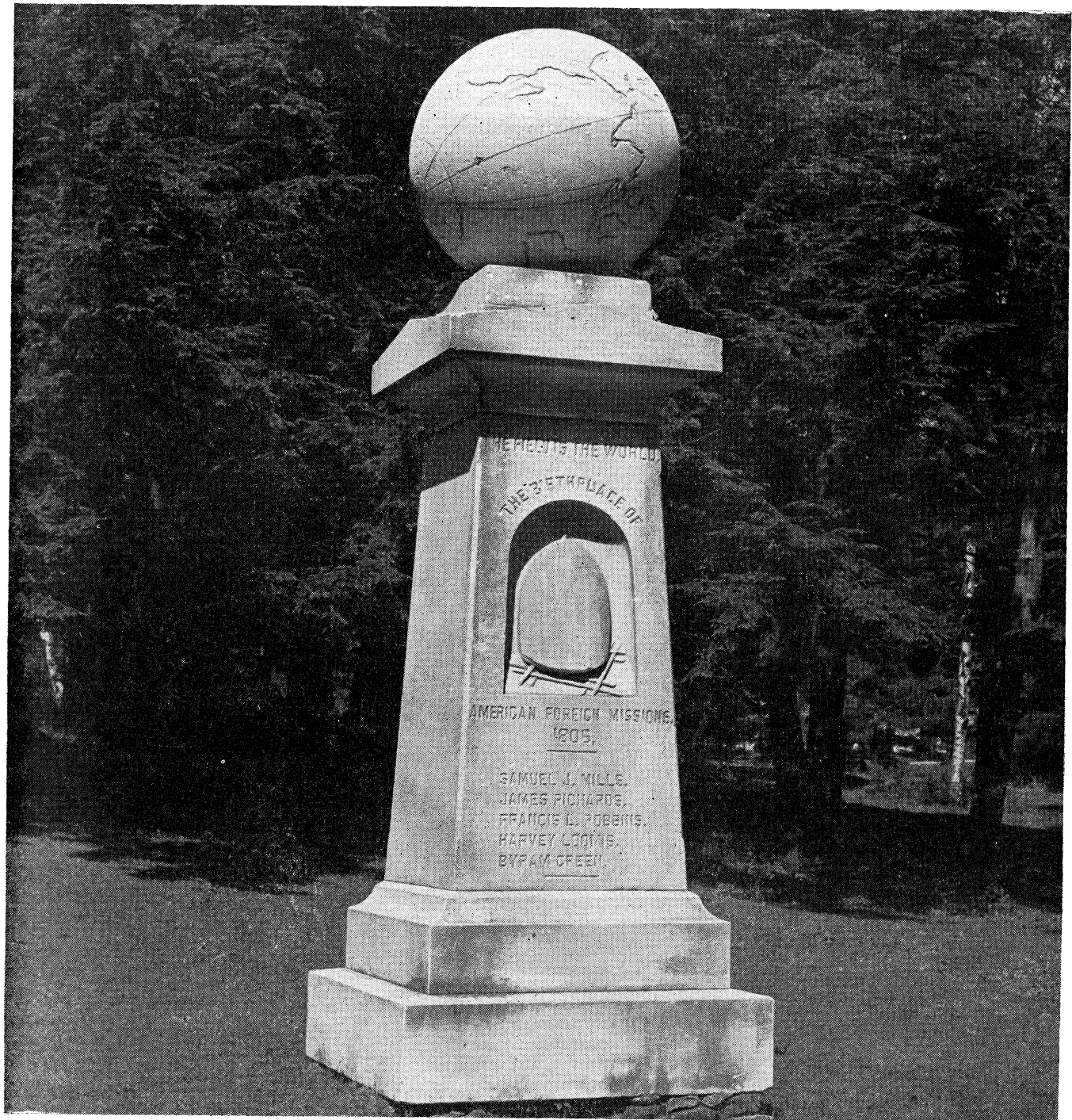


Bread of Life

Vol. V

August 1956

No. 8



The Manifestations of Pentecost

By HANS R. WALDVOGEL

The Fourth in a Series of Articles on Pentecostal Beliefs and Practices

"LET THE RIGHTEOUS BE GLAD; let them rejoice before God: yea, let them exceedingly rejoice" (Ps. 68:3). That is the way we should rejoice—*exceedingly*. The gift of tongues is given to us to enable us to rejoice exceedingly. The Bible says the gifts of the Holy Ghost are given to every one to profit withal and he that speaketh in an unknown tongue edifieth himself, that is, he builds up himself. We are to be built up into Him. Speaking in tongues is an operation of the Holy Spirit that puts more of His power into you.

The most wonderful things happen when you abandon yourself to God: Your mouth gets a blessing, and it won't scold so quickly again. Your lips will be happy. They will be anointed. There is nothing so beautiful in the world as a saint of God that praises God in new tongues. It sounds better than all the church bells and all the pipe organs. That is because Jesus does it. It is the voice of the Bridegroom. In every instance that a person is baptized in the Holy Spirit it means that Jesus Christ takes over. It means that God comes to dwell in His temple of clay.

From the very beginning when God brought me into Pentecost it was so sacred that many times I wept when I saw God baptize people in the Holy Ghost. I am so glad that when God brought me into Pentecost, He brought me into a work where God was worshipped and recognized and where He was given time.

When I began to seek my baptism, I said, "Jesus, I don't know whether these Pentecostal people are right or not. I can't tell that, but one thing I know absolutely that the Bible promises the baptism in the Holy Spirit, and I am going to have it, and I want You to give it to me like You gave it to Peter and John. I want it like it is promised, the promise of the Father. It was a very sacred operation to me. It seemed to take weeks before God was through with me.

The trouble with a lot of folks today is that they just want a little blessing. They stammer a little bit, and they think they have the baptism. But if God has His way, He wants *you*. It isn't so much your wanting Him as His wanting you. When God has His way, He will not be satisfied with your stammering a little bit but He will give you a gift of tongues.

We don't have enough tongues. We don't know much about real powerful gifts of tongues and interpretation and prophecy. That is because we do not give God enough time. We don't consider our "bodies a living sacrifice, holy, acceptable unto God."

Of course, we have to work in our shops and offices but never in any other way than in the name of Jesus Christ. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). It is my privilege to have Jesus Christ anoint me for every job. Every job should be done unto Him—knitting sweaters, shining shoes, washing dishes, whatever you do, it is your privilege now to work on a higher plane, to serve the living and true God and to wait for His Son from heaven. So many Pentecostal people, however, never get there because they don't get through into the Holiest of All where one is *filled* and where one lives all the time under the power of the Holy Ghost, not only in meeting but all the time. That is what God desires to do when He baptizes a person in the Holy Spirit. The reason we have manifestations is to get us abandoned. Many people don't understand that. Sometimes He has to shake something out of you. He has to liberate you. There are bondages there. People don't know what bondages they have within their souls! The soul is a marvelous creation of God, and before Jesus Christ takes over there are enemies that have to be driven out, bondages to be broken.

That is what happened to me. I used to shake whenever I would touch the Lord in a meeting. My whole body would shake, and sometimes I would roll off my chair and on to the floor. I didn't understand it. A Pentecostal minister said, "You ought to ask God that this thing will stop." This preacher got scared. So I did, but God spoke to me and said something that was wonderful to me: "Don't you do it." Then He explained to me what was happening. Today I don't roll off my chair; I don't shake. But the way in which

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HONEY IN THE ROCK

The Story of F. A. Graves

Hymn-writer and Evangelist

By G. P. GARDINER

In the first installment the story of F. A. Graves' early ministry and miraculous deliverance from epilepsy in answer to prayer was related. After his healing Mr. Graves' faith was greatly tried but he was brought to the place of complete victory where he was able to say, "I'm resting my case in His hands."—Editor.

PART II

IT WAS JUST AFTER this severe trial that Mr. Graves had his "blessed surprise"—the gift of writing gospel songs, both the words and music. One of the earliest of these was "Fed Up on the Finest of the Wheat" (1892),* a quite appropriate song for one who like himself was one of the "workers for Jesus":

*Hungry, Lord, for Thy word of truth,
Sitting at my Savior's feet;
Rising, gleaning, just like Ruth,
Feed me on the finest of the wheat.*

*Bread of life it is now to me,
Honey, milk and meat;
In Thy love I will ever be
Fed upon the finest of the wheat.*

One of Elder Graves' special abilities was to set Scripture verses to music and to do so without changing a single word of the original quotation. The best-known and most beloved of all these is his music for "The Twenty-Third Psalm." He was also given music for a number of other Psalms—the 19th, the 24th, the 47th, the 61st, and for Psalm 139:23, 24, which begins with "Search me, O God."

One of his choruses, so familiar in Pentecostal circles, is:

*Yet I will rejoice, will rejoice in the
Lord,*

*Yet I will rejoice, will rejoice in the
Lord,
I will joy . . . I will joy in the God of
my salvation.*

In reality this is the last part of his music for Habakkuk 3:17, 18, and unfortunately the beautiful ending is omitted, "Praise ye the Lord," twice repeated.

This melody was born out of a deep personal experience: "One day as I was driving into the town where I had placed my savings in the bank, I was startled when I read the sign, 'This Bank is Closed.' Alas, for the fate of my few hundreds of dollars! As I started for my home, Brother Holmes said, 'Good-bye, remember Habakkuk 3:17 and 18.' As I drove along, I took out my Bible and read these verses, and presently music to

carry it to hearts in trial came to me."

It will be noticed that most of Elder Graves' songs were based on some Scripture verses or incident, if not some direct quotation from the Bible which was a precious book to him. One of his most beautiful songs was "Blind Bartimaeus" (1893), the story of his healing in poetic form with the last verse as a beautiful invitation:

*Then come to the Savior, you've no
time to lose,
The vilest of sinners He'll never re-
fuse,
Accept then His message, "He calleth
for thee,"
And cry, "Son of David, have mercy
on me."*

Once when Elder Graves "was

*All dates quoted refer to the date of copyright which might be a little later than the date of actual composition.—Editor.

seeking God's guidance regarding an important step," he prayed, "O God, if this is Your leading, give me a beautiful hymn." "The answer He sent was the hymn, 'He'll Never Forget to Keep Me.'" (1899), a sweet tenor and alto duet. In the same year he wrote "The Power of God," a song of eleven stanzas. True, the poetry of the song is not great, but it was a great experience to hear Elder Graves sing this and accompany himself at his portable organ, for he sang as one sings who has experienced the power of God in his own life:

The power of God is just the same today,

*It doesn't matter what the people say;
Whatever God has promised He's able to perform,*

And the pow'r of God is just the same today.

In the same class, though the words were by an anonymous author, is his musical composition for "From Jerusalem to Jericho" (1924). How it thrilled the hearts of children to hear Elder Graves sing and play this number! How vivid did the song make the story of the Good Samaritan! And then how the truth was personally applied when he slowly and with great expression sang the last verse:

From Jerusalem to Jericho we're traveling ev'ry day,

And many are the fallen ones who lie along the way;

They seem despised, rejected, but no matter what they've been,

When everybody casts them out, then Jesus takes them in.

Unquestionably, however, Elder Graves' greatest hymn, the one for which he will be long remembered and loved wherever the full gospel is preached, is "He Was Nailed to the Cross for Me" (1906). A simple motto, "Nailed to the Cross for Me," on a piano in a home where he stopped one day was the inspiration for this lovely hymn.

Quite a number of his songs and hymns, though by no means all, Elder Graves compiled and published under the title, *The New Gift* (1906). In the preface to this collection he quaintly says:

"Though there is an abundance of gospel songs, yet there is always room for one more good song, and notwithstanding the multitude of song books, I believe that there is always room for one more good song book. Realizing the influence for good gospel songs have had in my own life, I take great delight in compiling and sending forth this collection to bless humanity, and believe that it will be for the glory of God."

In 1899 Mr. Graves was married to Vina Peck, a woman who herself had been healed of a terrible curvature of the spine and a serious heart ailment.* Their union was blessed by three children, Irene, Arthur, and Carl. These were "all consecrated to the Lord, even before their birth, and while very young found Jesus as their personal Savior and Healer, for the Lord was now our only physician." Later, the Lord graciously gave "the wonderful baptism of the Holy Spirit" to the entire family causing them "to sit in heavenly places in Christ Jesus" as the Holy Spirit revealed "more and more of His reality and sweetness."

Subsequently each child consecrated his life to the Lord for Christian service. All three attended Central Bible Institute, Springfield, Missouri. There Irene met Myer Pearlman who later became a teacher in the same school. Arthur became a Pentecostal minister and after several years as a successful pastor in Norfolk, Virginia, became the president of the Southeastern Bible Institute in Flori-

da. For many years Carl has labored as a missionary in Ceylon.

Throughout the years Elder Graves engaged in pastoral and evangelistic work in various places throughout the United States. During his long ministry he and his family had many opportunities to trust God for healing for themselves and others and proved God faithful. One of the first places where the Graves ministered was in Minneapolis, the scene of his great deliverance some years before. Mrs. Graves tells of another deliverance which God gave there:

"One winter, while we were living in Minneapolis, Mr. Graves was stricken with pneumonia. His fever was high and the suffering intense. I had prayed much but felt the need of help in prayer, and God sent a brother to us who knew how to touch God. Together we prayed through to victory at his bedside. When we arose from our knees, he was asleep; and on waking, all fever and pain were gone, and he felt only weakness. We truly praised God for his deliverance.

"About two o'clock that same night, an old man came hurrying to the door to ask my husband to come and pray with his wife who had influenza and was frantic with the pain in her head. I told him how ill he had been and of our precious victory, but said that I did not feel he should go out so soon after his healing. So the man went home, but soon returned, saying that my husband must come as the poor woman was in great agony. The thermometer registered 38 degrees below zero, and there were no streetcars running at that time of night. However, Mr. Graves was willing to go, so I helped him into his warmest clothing and pinned a blanket around him, praying all the while that God would

(Continued on page 10.)

*God willing, we will publish Mrs. Graves' testimony following her husband's.—Editor.

“What Doth Hinder Me to Be Baptized?”

By OSKAR LARDON

WHAT A SCENE! John the Baptist, “a voice of one crying in the wilderness,” calls to repentance, and multitudes of repentant sinners come to confess their sins and to be baptized of him in the waters of Jordan. Among the many who thus apply for baptism, there is one man whom John knows that he is unworthy to baptize, for He is the Son of God. Jesus says, however: “Let it be so, for thus it behooves us to fulfill all righteousness.” Whereupon He descends into the waters of baptism and is immersed in the floods of Jordan. What a marvelous scene! Once the Holy Spirit has opened your heart to the wonder of it, you will not let anyone hinder you from being baptized.

There were, however, opponents to the baptism of John, who asked him: “Why do you baptize?” To this day, this question is still being asked. Instead of submitting in obedience to the clear-cut, scriptural commandment to be baptized, many religious people have made a question of controversy out of it, confusing the consciences of the simple, in spite of the fact that the Bible nowhere expresses itself more clearly on any subject than the truth of baptism, so that anyone who desires to know the truth can easily find it.

The baptism of Jesus, of course, had a different meaning from that of other people. They were baptized because they had been convicted of their sins through the preaching of John the Baptist and they confessed their guilt. Jesus, however, descended into the waters of baptism because He, although pure and spotless, had taken upon

Himself the likeness of sinful men and wanted to be like unto His brethren. “Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people” (Hebrews 2:17). Now as Jesus mingled with the multitudes, who through baptism sought forgiveness of sins, He identified Himself with the world that was lost in transgressions and sins, voluntarily made Himself one with the sinners, and declared in this way that He was their brother. The fact that heaven was opened above Jesus while He was being baptized proves that this step was God-willed.

On the contrary, the scribes and Pharisees thought it was not at all necessary to be baptized. They evidently feared that that would identify them with sinners who were defiled and were unworthy of their fellowship. What blindness! By this they sought to justify their self-righteousness and despised the counsel of God by which they could have been saved.

For Jesus, baptism was a way into the valley of humility in which He became like unto sinful flesh. For us, baptism is the way in which we confess that we are sinners who need cleansing through the blood of Jesus Christ. For the Lord Jesus, baptism was so important that His very last words upon earth were His command to His disciples to go into all the world and to make disciples of all nations, baptizing them.

Ordinarily, the last words of any human being are considered very important, how much more

the last command of the Lord of lords and Kings of kings, the living Son of God, to His disciples before ascending to heaven! To the Lord Jesus Christ, baptism was so holy an act that He commanded us to perform it in the name of the triune God—the Father, the Son, and the Holy Ghost. We know from such scriptures as Matthew 3:17, 21:25, John 1:33, etc., that baptism has come down from heaven and is given to us by the will of the Father.

F. B. Meyer made this statement: “The longer I live, the more do I become impressed of the beauty and deep meaning of the baptism of believers. I am certain that if the followers of Jesus Christ understood this wonderful ordinance properly, they would not hesitate one moment to submit themselves to the command of their Savior. It would be their great joy and a great privilege by this simple act of obedience to declare the great desire of their hearts to be like unto Him in all things.”

There are two definite characteristics of the baptism commanded in the Bible which clearly separate it from that ceremony which today is commonly accepted as baptism. First of all, in regard to the person who is to be baptized and, secondly, the mode in which it is to be performed.

First, in the person to be baptized—he must be someone who believes from the heart on the Lord Jesus Christ. Neither Jesus nor His apostles ever made deep feelings or a well-formed character or many years of Christian experience a condition for baptism. All they asked was faith. “He that believeth and is baptized shall be saved” (Mark 16:16). The baptism of

the eunuch of Ethiopia proves this very clearly. For in the early church, the very first thing that was to be determined in those who wanted to be baptized was whether they believed from the heart that Jesus was the living Son of God (Acts 8: 37). The Bible gives undeniable evidence of the fact that those who were baptized by the apostles were truly believers. In fact, Holy Scripture knows nothing of any other baptism; it is the baptism of believers. Christening of babes may constitute for many people a very interesting form of godliness, but certainly it cannot lay claim to the fulfillment of the command of the Lord Jesus Christ to baptize those who believe in Him.

Secondly, the mode in which baptism is performed. This must be done by immersion, that is, submerging the entire body under water. If we couldn't find any other proof for our assertion that this is the only and scriptural mode of baptism, we would find plenty of evidence in the sixth chapter of Romans. There the apostle Paul makes a very strong argument for it. He says that baptism is being buried. The baptized one is *buried* with Christ into death. A few drops of water on the forehead certainly can never typify the burial of the Lord Jesus Christ. And how would you typify the resurrection of the Lord Jesus in any other way but by bringing the whole body out of the water, which typifies the grave?

Therefore we do not need to be surprised to find the Bible stating that: "John baptized at Aenon because there was much water there" (John 3:23). Neither is it very difficult to believe that the three thousand on the day of Pentecost, who through the preaching of Peter were so deeply convicted of their sin, were baptized by immersion, "for in the service of the temple, much water was required all the time." And that is no doubt the

reason why in many of the ancient churches which have been unearthed baptistries have been found.

Certainly believers ought to be baptized because Jesus was baptized. He of whom it is said that He will baptize with the Holy Ghost and fire was Himself baptized in water. He goeth before, and if we are people who truly desire to follow the Lamb whithersoever He goeth, there remains for us absolutely no other way but to follow Him into the waters of baptism. "It is enough for the disciple to be as His Master" and since He left us an example, why not follow in His footsteps? How many times we have found the subjects of kings and potentates imitating their sins. How much more ought we to follow our glorious King in fulfilling all righteousness!

Furthermore, believers ought to be baptized because Jesus commanded it to be done. "Go ye . . . teach all nations, baptizing them." These are the marching orders for the church of Jesus Christ. We have no right to change them in any way at all. The mother of Jesus spoke one word which ought to be a rule to all believers: "Whatsoever He saith unto you, do it." Even though you may not be able to see anything extraordinary in this command of the Lord Jesus, you should be subject unto it simply because it is the command of the Master. Do not His words, "If ye love me, keep my commandments," sound like a gentle rebuke in our hearts? What else would you answer Him but, "His commandments are not grievous"? It isn't sufficient to be constantly talking of our love for Him, but we must obey Him in deep humility and love.

The burial of Jesus Christ divided His earthly life into two sections. This side of the grave He was different than He was on the other side. His physical

weakness was supplanted by His resurrection power. In place of disgrace, glory was manifested, out of weakness came forth strength, and in place of the natural body, a spiritual body (cf. 1 Corinthians 15:43, 44).

In like manner, anyone who submits to Jesus in baptism also receives a new life. He is buried with Christ. His old, sinful past is gone. He rises in newness of life as Jesus was raised from the dead by the glory of the Father. To make these things clear to an unbelieving world and to bring it to the vivid attention of the believers, this external sign has been provided. The Holy Ghost directed the apostles to give baptism this meaning. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with him by baptism into death: *that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life*" (Romans 6:3, 4).

When Jesus died and was buried, according to the great plan of salvation, all those died with Him who were to be one with Him throughout eternity. They were buried with Him into His grave and resurrected together with Him in the light of that first resurrection morning. These wonderful divine truths become our portion through a life of faith.

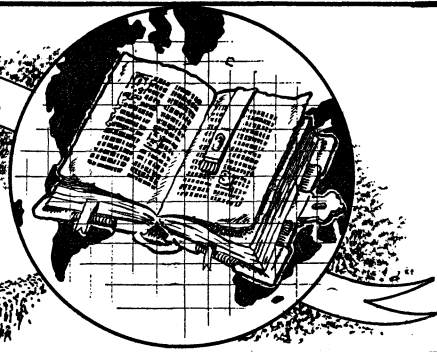
We ought not to think of baptism simply as an holy, inward experience, but as we declare the Lord's death in the communion service, so we ought to declare our being buried with Him in baptism. It is a visible sign of an invisible experience. "We confess in baptism that it is our great desire to be dead to sin and the world and the flesh and to live unto God through our Lord Jesus Christ."

Anyone who is thus willing
(Continued on page 9.)

GO YE INTO ALL THE WORLD...

Seed-Time and Harvest

on the Mission Fields



FRUIT IN NYASALAND

MISS ROSE KLOB

Kenya Mission, Nyasaland, Central Africa

WE ARE PRAISING the Lord for His goodness to us and for the many souls that have been brought into the fold. This past weekend we had a baptismal service where seventy-one took this step to follow Jesus. There were five that came forward after the preaching to repent. It was blessed to see this large group go into the water and come out praising the Lord for His goodness. There were two very old women who were baptised and they testified that they were glad they found the Lord even though they were old.

There is much sickness here and it has opened many opportunities for me to speak to the heathen. I have a small dispensary where I do bandages, etc. Each morning there are about twenty to thirty that come bringing their babies with burns and other troubles. Before I start the dispensing we have a service with the people as most of them are heathen. The native pastor has been preaching each morning to them. We are praying that in helping them physically we can bring the light of the Gospel to their darkened hearts.

I will be glad when I can get the language so I can talk to them myself. We are surrounded with four languages and so I have a boy working with me who knows some English. This



Rose Klob and Orphan Babies

Melvina, 11 months; Billie, 3 months

"I trust you will be praying for us."

is an open field and there is a great challenge before us.

We have two orphan children. I am enclosing a picture of them. I trust you will remember to pray for them also. The mothers of both children died after giving birth. Since there was no one to care for them they were brought to Miss Orser, my co-worker. In the past she has had three other orphans but two of the fathers remarried and took the little ones back. Then one little boy died with malaria. The little boy we have now has come since I have been here.

I trust you will be remembering this work in prayer, and pray for the many souls that are in darkness.

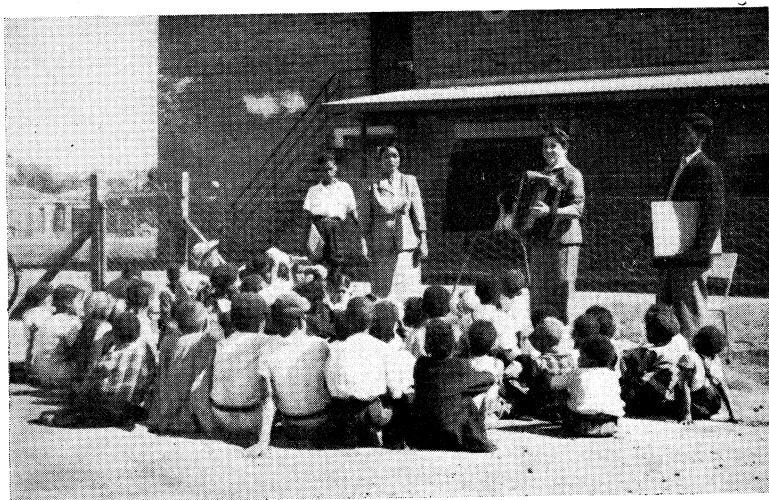
Pei Fu Mission Secures Property for Building

Taipei, Formosa

DURING THE FIRST WEEK OF JULY, Mr. Wu-Yung conducted three days of special meetings in Pei Fu where Miss Elisabeth Lindau and Miss Pearl Young minister. "It was the best attended of any of our meetings with about 60 or over present," writes Miss Lindau. "It was necessary to take out the doors facing the street, so there were many passers-by who also listened. The first evening 12 stood up for salvation. One of the things that blessed us most was that Mr. Ch'a took a step of faith and came to two of the meetings. He is the man who has difficulty with his eyes and for whom we prayed. Prior to the meetings we prayed specifically toward this end that the Lord would inspire him to launch out in faith. He can't stand crowds, gets terrific dizzy spells—so we do thank the Lord for this victory."

"This week we will sign the contract for the property. They did a nice job of levelling it off and putting up a lovely stone wall. Mr. Cheng drew the plans for both the church and the house, and we are trusting the Lord that we can get started soon."

The baptism of the Holy Ghost is not to speak in tongues but to surrender one's body as a living sacrifice.



**Helen Hoss Conducting Sunday School
Heatherdale Colored Area, Bloemfontein**

This is in front of the rented hall where the services are held. Miss Hoss is assisted by Miss VanVyke, a school teacher, and James Simson. The boy standing to the left is very enthusiastic about giving out tracts and helping in the Sunday school.

HELEN HOSS ON EVANGELISTIC TRIP

MISS HELEN HOSS of Bloemfontein, Orange Free State, South Africa, has been on an evangelistic trip since the end of May in which she has traveled over 3,000 miles and ministered to over 6,000 people in eleven different places with a number responding to the gospel invitation. At each place she stayed from three to ten days.

One place Miss Hoss visited was a small Indian work in Natal, her first experience ministering among the Indians of South Africa. The missionary in charge there and Miss Hoss felt it necessary to pray together from day to day for ten days for the conditions there. After this God broke through, confession was made, and the glory of God came down. Before leaving, they had a wonderful communion service together.

At Brother Benghu's new work in Claremont, Natal, Miss Hoss showed her pictures—"Life of Christ," "Story of a Fountain Pen," and "Pilgrim's Progress." The tent there was

packed out every night with about 1500 people.

In mid July, Miss Hoss was in Port Elizabeth ministering among the coloreds with whom she labored during her first term in Africa. Meanwhile, in Bloemfontein Mr. Mostert is carrying on. The attendance at the services there has been affected by cold weather—*thirteen below zero!* Yes, in South Africa! Let us pray that the Lord will give complete victory throughout the remainder of Miss Hoss' evangelistic trip and in Bloemfontein during her absence.

The Triumph of the Gospel in Nagaland

By MAYNARD L. KETCHAM

WHILE LOOKING through some papers recently, I re-read the account of the martyrdom of those missionaries killed while taking the gospel to savage South American tribes. This brought to mind a some-

what parallel experience in India—but an experience with a different ending. Tucked away in the northeast corner of India, under the towering crags of the Himalayas, is a little mountain fastness known as the Naga Hills. The Nagas were fierce head hunters. The very word "Naga" was spoken with bated breath by the plainspeople of India for centuries. No minion of government dared set foot on Naga soil. But the gospel goes where soldiers dare not.

Eventually a missionary established camp on the threshold of Nagaland and began a gospel crusade. He was immediately killed and hacked into bits. His daughter was taken captive. But this did not stop the gospel. Another missionary came along and planned a different mode of attack. He reduced the Naga dialect into written form, translated the Gospel of John, and printed a few hundred copies on a simple hand press. (Surely a foolish gesture when none of the Nagas could read!!)

One of these booklets reached the chief and aroused his interest. He sent a band of fiercely attired warriors to wait on the missionary. "Would he come and tell the chief what all the little squiggles put down on white paper might mean?"

Fellow workers remonstrated. "To enter the forbidden territory is death."

"Perhaps," said our translator, "but if my printed work can reach the chief, so must I."

Thus began a novel penetration. Daily, the missionary read small portions of the Gospel to the chief. After a year, teaching was allowed. After another year, active preaching. After ten years, the chief was the first of many thousands to take water baptism.

It has been my unusual privilege to cover the length and breadth of this country. Every hamlet has its Christian church. There is not a jail in the whole

land. Amongst nearly 100,000 people, there has not been a murder in ten years! School houses dot the countryside. You can leave your luggage unattended by the roadside and come back a few days later. It will still be intact! Thus does the cross of Christ conquer. Hallelujah! what a glorious privilege to serve under the banner of a conquering Saviour!

“What Doth Hinder Me to Be Baptized?”

(Continued from page 6.)

and happy to be baptized in obedience to the command of Jesus Christ ought to see not only this step of obedience, but much more than that, a step of faith. We have often spoken much about how necessary it is to obey God in being baptized and have often thought of the faithfulness of man who brings something to God, instead of praising God Who, Himself, in baptism offers us His own divine nature. Let your baptism be truly a baptism of faith, not only because you believe on the Lord Jesus Christ, but also because in baptism everything that you accept in faith becomes your own.

With the baptism in water, God promises the baptism in the Holy Ghost. These two baptisms were, according to the teachings of the apostles, the very foundation of the Christian life. In the first church, the baptism in the Holy Ghost was always expected to follow the baptism in water. This was the message of the apostles on the day of Pentecost—Acts 2, and in Samaria—Acts 8, and in Ephesus—Acts 19. Ananias, coming to Saul in the name of the Lord, laid hands upon him that he might receive his sight and then bade him arise and be baptized that his sins might be blotted out and that he might be filled with the Holy Ghost (Acts

9:17, 22:11). Wherever the Holy Spirit fell, as He did in the house of Cornelius, before people were baptized in water, it was not a substitute for baptism in water. Rather, because they had received the baptism in the Holy Ghost the apostle Peter commanded them to be baptized in water. The Holy Spirit made the experience of their salvation so precious to them that they were overcome by the glory of it and broke out speaking in new tongues as the Spirit gave them utterance. Now all these saints who had been baptized into one body received as members of this body from the glorified Head, through the power of the Holy Ghost, gifts and powers wherewith they might be able to serve one another.

Take a step of faith, appropriating to yourself all that baptism implies. Abandon yourself to the Spirit of God and believe that all the exceeding great and precious promises that are given to you by God in baptism will find their fulfillment in your life, and the Spirit of God will give you a deeper understanding of the meaning of this holy act.

The Manifestations of Pentecost

(Continued from page 2.)

God works in me today would not be possible with a stubborn, flat-headed Swiss unless God had really ground him in a mortar. That's what He did with me.

God can shake that self-inflicted dignity out of you if you let Him. But if you hang on with your teeth, He won't do it. I have seen such losses come to people who were really called to have a large gift of tongues and interpretation but because as soon as they stammered a little bit or spoke a few sentences in tongues, they considered they

were through. Now they can never get back. Something was lost. I have never seen a person get something from God when he had a critical head; but I have seen many people get something from God when they abandoned themselves to the winds of heaven and let the Lord blow the chaff out and fill them with His glory. It's a wonderful operation; it's a marvelous blessing from heaven.

When God really has His way in a meeting, there will be all kinds of manifestations. I always say to people who don't like a meeting, "Come next time; it will be different." Some people don't like the noise, and then they don't like the silence either. Well, praise the Lord! But when you love Jesus, presently the Father will show you something. You will say, "Oh, it's Christ; it's Jesus."

That is what I said. I came, and I didn't understand. My, the noises that were made in Bethel Temple in Chicago. I was a Baptist. I said to my brother, "I don't quite comprehend this thing." He said, "I don't either." But we went into the prayer room and the power of God knocked me down like a log in a tornado. When I got up I saw my brother lying there prostrate on the floor. That was a much quicker explanation than 10 volumes. I knew that was God. I said, "Now Lord, do anything You please. It's O.K. with me as long as You do it."

The wonders that God has in mind for His people! The ultimate purpose is that they should be filled with all the fulness of God. But until these natural bondages are broken, He can not take charge of you. When Jesus Christ conquers you, *conquers you*, He fills every part of your being with the Holy Ghost, to the very finger tips. Every part of your being becomes charged with the power of God and that nervousness, that fidgetiness, and that desire for

earthly things go out of you. A wonderful calm and poise get hold of you no matter how much work you have. Everything seems to dovetail. The Lord somehow takes care of everything. It's a marvelous discovery to make, and it all stems from letting the Lord have His way with you.

Dear Lord Jesus, can You not make people understand that these operations of the Spirit are You Yourself working, and that we are right up to eternity, and that these bodies must be prepared to be clothed upon with immortality? How can they when they are full of the world, the flesh, and the devil? How can they? But He says, "Ye shall receive power, after that the Holy Ghost is come upon you." That is for everyone.

Deal with Him and say, "Lord, here am I."

Honey in the Rock

(Continued from page 4.)

keep him and heal the woman. They walked ten blocks in that bitter cold, and God answered prayer and the woman was healed. When he returned, he ate a good breakfast and went about his duties perfectly well."

Mrs. Graves continues with the following incidents from their family life which should be an inspiration to all parents who are trusting the Lord for their children:

"When our eldest son was seven months old, he was suddenly taken very ill with pneumonia, and was dying—the gray shadow of death was upon his face. We cried to God, who answered prayer, and gave him back to us, strong and well.

"Many of the Lord's dear children came to our home for prayer, and to learn more perfectly His way of healing. One day, I was hurrying about my work, in anticipation of such visitors, when our youngest boy, who was just learning to walk,

caught hold of my dress, and lost his balance. He fell heavily, striking his head just above the right temple on the sharp iron projecting from under the oven door. The bone was crushed, for I could see the edges of bone all around the hole as I caught him up. He screamed a few times, but as we prayed, he fell asleep in my arms. Not a drop of blood came from the wound; and after a long, sweet sleep, he went happily to play as though nothing unusual had occurred.

"Later, he had another serious fall while at play, cutting a three-cornered gash in his forehead, which gaped open and bled profusely. His father ran to me with the child, covered with blood; we prayed mightily, as I washed away the blood, which stopped flowing almost instantly, and he fell asleep in my arms. After a long sleep, he went to play, never even putting his hand to his head. The wound healed quickly, leaving only a tiny scar."

Wherever Elder Graves ministered, he brought cheer to many with his beautiful singing and playing. Sinners were saved, the sick healed. Children loved him dearly, responding to his kindly ways and cheerfulness. He had a very special ministry to the shut-ins of the city where he lived in his latter years, Zion, Illinois. Pushing the

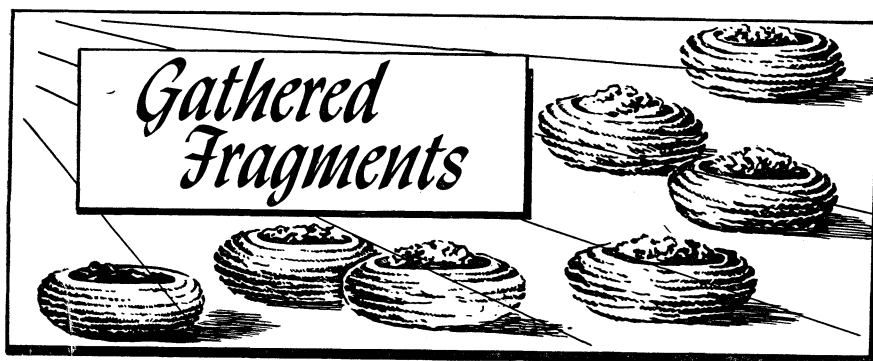
cart which carried his organ along the streets of the city, he was a familiar sight, and seeing him one instinctively knew that some one or ones had been lifted and encouraged by his ministry of the day.

"The days of our years are threescore years and ten" (Psalm 90:10). This promise Elder Graves claimed literally for himself. God had wrought great things for him and by him. For more than thirty-five years he had not had another attack of the epilepsy from which he had been healed. Through the years his only physician was "the Lord that healeth" Who is the same today as yesterday. Through his personal testimony and his ministry of preaching and especially of song many had come to know Jesus Christ. When he reached his seventieth birthday it was with special thanksgiving but also with a feeling that his work was done. He now looked forward to the summons to "join the choir invisible" and to join in "the new song" of those who praise the Lamb continually for redeeming them by His blood. And just a few months after, early in 1927, Elder F. A. Graves, the sweet singer of Zion here on earth, entered the gates of the New Jerusalem, the eternal city of God.

Since writing the above we have learned that Arthur Graves has accepted the call to pastor an assembly in Flushing, L. I., N. Y.—*Editor*.

If (you) would study
what the Bible says about the tongue
and pray through over it,
your whole being would fall into line

—M. W. Robinson.



THIS MONTH marks the one hundred and fiftieth anniversary of the Haystack Prayer Meeting, held at Williamstown, Massachusetts which is considered as the birthplace of the American foreign missionary movement. The monument commemorating this memorable event is seen on the cover of this issue while the full story is found on the back page.

* * *

This year marks the seventieth anniversary of the founding of Moody Bible Institute, Chicago, Illinois, which has been well-termed "The West Point of Christian Service" and has trained thousands of Christian workers. Four years earlier A. B. Simpson had opened in New York City what is now Nyack Missionary College, Nyack, N.Y. Thus was launched the Bible Institute Movement. "Within the past seventy-five years more than two hundred Bible institutes and colleges have come into existence in the United States and Canada," according to *The Alliance Weekly* (June 20).

* * *

"The Moscow Patriarchate has published a new Russian translation of the Bible with an index of parallel passages in its various books," according to the Moscow Radio. "Unlike the old synodal Bible, published in 1918, this edition is printed in the new spelling."

* * *

About 32 per cent, i.e., one-third of the world's Protestants, are Lutherans, according to fig-

ures recently released by the Lutheran World Federation, Geneva, Switzerland. According to their estimate there are "approximately 71,500,000 Lutherans in the world."

* * *

Moslems in Africa have increased from 48,000,000 in 1934 to over 80,000,000, according to figures published in *Missions*, the magazine of the Jesuits.

* * *

New York City now has an estimated 4,000,000—about one half of the city's population—who profess no church affiliation or attendance. The denominational leaders have banded together in a \$24,000,000 program to reach this great multitude.

* * *

"Thirty-one clergymen of several denominations attended a five-day course in divine healing at a unique school of Pastoral Care conducted at the conference center of the Episcopal Diocese of Western Massachusetts in Whitinsville, Mass.," according to a report in *The Alliance Weekly* (May 9).

Another evidence of the increasing interest throughout all denominations in the subject of divine healing is recorded by *Newsweek* (April 30):

On Healing by Faith . . .

According to two new discussions of the subject—a symposium on "Spiritual Healing" in the spring issue of *Religion in Life*, and "New Concepts of Healing," a book published this week, both the scoffers and the embarrassed clergymen have some tall rethinking

to do. The contributors to the Religion in Life symposium are four distinguished Protestant churchmen: John Pitts, a Presbyterian; two Episcopalians, Cyril O. Richardson and Don H. Gross; Paul E. Johnson, a Methodist. Miss Ikin, author of "New Concepts of Healing," is a writer well known in England for her pioneering work in psychoanalytical research.

All five of them clearly agree on these major points:

Even though some "modern-minded" believers may not like it, they must recognize that a significant revival of spiritual healing is now taking place in practically every Christian denomination.

A wholly skeptical attitude toward spiritual healing on the part of nonbelievers is unscientific, at best. Ample evidence for remarkable cures through prayer demands that the phenomenon be at least taken seriously.

The subtle relationships between sin, sickness, psychotherapy, and prayer have only begun to be explored.

"Faith healing" today is associated in the minds of most people with the extreme "fundamentalist" Protestant sects. In spite of this, the authors note an arresting fact: In the current revival of spiritual healing among the established Protestant denominations, it is the Episcopalians who are taking a clear lead. A survey of selected Protestant clergymen, published in 1954, showed that 65 per cent of the Episcopal priests polled had engaged in healing by spiritual means.

This percentage was far in excess of other denominations. Presbyterian ministers came next with 39 per cent. They were followed by Lutherans with 33 per cent, United Brethren with 30 per cent, Methodists and Disciples with 29 per cent, and Baptists with 25 per cent.

Oskar Lardon, the author of the article on water baptism appearing in this issue, is the pastor of the *Pfingstgemeinde Eimsbüttele Strasse*, Hamburg, Germany and the editor of *Sieg des Kreuz*, a monthly magazine which often carries translations of articles of *Bread of Life*.

“We Can Do It If We Will”

THE RESOLUTION FORMED AT THE HAYSTACK PRAYER MEETING

DURING 1806 THE LORD VISITED WILLIAMS COLLEGE, Williamstown, Massachusetts, with a gracious revival so that almost the entire student body was converted. These students then literally gave themselves to prayer, and little groups gathered in fields and groves around the town. During one of these prayer meetings, “on a hot, sultry afternoon in August 1806,” the Holy Spirit inspired the participants to take the gospel to heathen lands. Thus was born the foreign missionary movement in the United States. One of those present later wrote the following account of this memorable prayer meeting and its immediate results:

“Samuel J. Mills, James Richards, Francis L. Robbins, Harvey Loomis, and Byram Green were present. The afternoon was oppressively warm, which probably detained all those from the East College that usually attended and some from the West. We first went to the grove, expecting to hold our prayer-meeting there, but a dark cloud was rising in the west, and it soon began to thunder and lighten, and we left the grove and went under the haystack to protect us from the approaching storm, which was soon realized.

“The subject of conversation under the stack before and during the shower was the moral darkness of Asia. Mills proposed to send the gospel to that dark and heathen land and said that we could do it if we would. We were all agreed and delighted with the idea except Loomis, who contended that it was premature and that if missionaries should be sent to Asia they would be murdered, that Christian armies must subdue that country before the Gospel could be sent to the Turks and Arabs. In reply to Loomis it was said that God was always willing to have His Gospel spread throughout the world, that if the Christian public was willing and active, the work would be done, that on this subject the Roman adage would be true, ‘Vox populi, vox Dei.’ ‘Come,’ said Mills, ‘let us make it a subject of prayer under this haystack while the dark clouds are going, and the clear sky is coming.’

“We all prayed and made foreign missions a subject in our prayers, except Loomis. Mills made the last prayer and was in some degree enthusiastic; he prayed that God would strike down the arm with the red artillery of heaven that should be raised against a herald of the cross. We then sang one stanza. It was as follows:

*Let all the heathen writers join
To form one perfect book;
Great God, if once compared with Thine,
How mean their writings look.*

“The prayer meetings were continued during the warm season of that year, in the groves somewhere between the village and the Hoosac, and the subject of Foreign Missions was remembered in our prayers.”

The young men continued their frequent prayer meetings for over a year and then formed a society (1808) called “The Brethren” which had as its object “to effect in the persons of its members a mission or missions to the heathen.” Soon these young men left Williams College for Andover Theological Seminary where they continued their society and were joined by a number of others. One of these, Adoniram Judson, drew up a petition (1810) which was presented to the churches of Massachusetts “asking whether they would receive the support of the churches in their purpose to become missionaries.” This appeal led to the founding of the American “Board of Commissioners for Foreign Missions” and to the sending forth of America’s first foreign missionaries. (See *Bread of Life*, February, ’56.)